

A  
TRUE COPY  
OF THAT  
**SERMON**  
WHICH  
WAS PREACHED  
AT

*S. Paul's the tenth of October last,*

*BY*

**THOMAS CHESHIRE, Minister of Gods holy  
WORD and SACRAMENTS.**

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I. S A M. 17:29.  
*What have I now done? Is there not a cause?*

Et malè dum recitas, incipit esse tuum. M A R.

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**L O N D O N ,**  
Printed in the yeere 1642.

THE COPIA  
OF THE TAHITIAN  
VOMI AND  
HONORABLE  
MUSEUM



of the reflexions of the mind  
upon the works of creation.

BY JAMES MAZEL  
LONDON: T. C. & P. 1807.

WITH A HISTORY OF THE HUMAN RACE,  
AND A HISTORY OF THE HUMAN RACE,



THE COPIA  
OF THE TAHITIAN  
VOMI AND  
HONORABLE  
MUSEUM



TO  
THE READER.

**N**ever had the least intenti-  
onto publish this sermon, for  
I am sufficiently conscious of  
mine owne imbecillity ; and there  
are too many abroad , unlesse they  
were better respected:but being there  
is an imperfect , confused , surreptiti-  
ous Copy printed, I am constrained  
to divulge this in the same termes I  
delivered it. It is a great straight I  
am brought into , V & M I H I S I ,  
and V & M I H I S I N O N .

*Thomas Cheshire.*

6 JY 59



## PSALM. 148. 12.

*Young men and Maidens, Old men and children, praise ye the Name of the Lord.*



Whole houres Sermon were but too narrow an entrance into my Text, if I should stand to speak of the holy Penman hereof; his worke in generall; or this one particular Psalme. For himself, hee was that man after Gods owne heart: that is his highest Title, and indeed a transcendent, beyond all the sons of Adam: he was a King, and a Prophet, in all causes, as well Ecclesiasticall as Civill, Supreme. In foure particulars I dare say he never was paralleled; for a Shepheard, a Musician, a Souldier, and a Prophet. For the first, you know what service he did when he tended his fathers flocke, hee slew a Beare and a Lion, an absolute type of death, and the Devill that roaring Lion, to be conquered by the victorious Lion of the Tribe of Judah. For a Musician, he was the Sweet Singer of Israel; and by the divine touch upon his well-tuned Harp was able to charme the Devil himselfe, the evill spirit that assaulted Saul. For a Souldier, witnesse his service at the battell of Elah, where he slew that great Gyant Goliath of Gath the Philittine, who defied the Armies of the living God: and if we may beleeve the women intheir song, David had flaine his ten thousands; which in effect was true, for in the slaughter of their Champion, the whole Army of the Philistines was subdued. And for a Prophet, none ever so fully and plainly foretold of the person, incarnation, passion, and resurrection of our blessed Lord, as this our

Prophet: hee was indeed a great sinner , and yet a greater Saint : sometimes extreme miserable , and anon exceeding prosperous : and as he himselfe, in respect of variety of condition, did epitomize many other men ; so his writings are the compendium in a lesser volume of all divine Scripture. It seems our Saviour Christ set much by this book of Psalms: in the Evangelists you may observe that he alledgeth the words of David more then any other ; yea almost then all the other put together. When the devill tempted our blessed Saviour, hee urged for defense of his temptation a Text of this our Prophet; *for it is written, He hath given his Angels charge over thee*: as if the policy of Satan had observed, of what speciall authority the words of David were : and therefore thought they might likelier prevale with him then the words of any other Prophet. Our carefull Mother , holy Church, considering the all-usefull excellency of this part of Scripture, hath wisely ordained a more frequent use thereof then of any other, so that in every spirituall repast which she imparteth to her children, some portion of the Psalter, the Psalmes of David, is distributed , as the bread and salt, necessary for the rest of the sustenance. But I must not stay longer in the praise of this our Prophet, or his work ; himselfe in this present Text bids us rather practise it upon God and his workes, *Juvenes & virgines, senes cum junioribus lantent nomen Domini : Young men and maidens , old men and children, praise ye the Name of the Lord.*

Which words are the personall conclusion of this Psalme, which we may not unaptly title, *Davids divine Masque*, a heavenly Masque indeed ! Here are rare and strange sights, full of variety and motion , scarce any creature in the Universe, but the *Species* of it is here represented, and that in most lively manner : here are Angels, and the Host of heaven, Sun, and Moone, Heavens and Stars, Dragons and Deepes, Fire, and Haile, Snow and Vapour, Winde and Stormes, Mountaines and Trces, Beasts and Birds , with creeping things, Kings and Judges, Young Men and Maidens, Old men and Children ; two and two together, as the creatures came into the Arke, the Spirit of God directing them what they sha'l do,

doe, and giving each one his part, which is no more but this; *Praise ye the Name of the Lord.* You that desire strange and rareights, O come hither, and view the whole troupe of Gods creatures in their severall shapes and actions, a *chorus* that is led by Angels, followed by men, and directed by God: imagine thou now seest them all, in as narrow a compasse as this Psalme, in the heighth of their activity, setting forth the praises of their Maker, and yet stay not so long in contemplating them, as to neglect thine own *Q.* for thy self also hast a part together with the rest, *Juvenes & virgines, &c. Young men and Maidens, &c.*

For my better proceeding herein, I shall ol serve unto you, first, the contexture of these words with the precedent: secondly, what it is that is here required to be done, *the part impos'd, and that is to Praise God:* and lastly, the *Actors,* which are *Young men and Maidens, and Old men and children.* So that you see, this Text (like the iron gate to *Peter*) opens unto us of its owne accord: and to study any nice division, were with *Esaia* to hunt abroad for *Venilon*, while *Jacob* hath it nearer hand. My prosecution upon the particulars shall be plaine, according to that excellent rule of *Quintilian*, *Ita debet loqui Orator, ut non solummodo possit intelligi, sed ut non possit non intelligi;* *proculdubio ita debet loqui Theologus:* we are so to speak, not only that we may be possibly understood; but that we may not but be understood: I shall therefore proceed with what decent perspicuity I can, beginning with the first thing propounded; the connexion.

First therefore, that man may know that this taske which is enjoynd him is worth the labour, our Prophet shews that the very same befits the *Angels* themselves, and therefore is commanded them likewise, *Praise him all ye Angels of his,* vers 2. and accordingly they performe it, yea it is the heighth of their felicity, to consort themselves in praises to their Almighty Maker, and that not onely for themselves, but in behalfe of us likewise: in the 2. of S. *Luke* 13. when our blessed Saviour was born, *There was in the aire a multitude of heavenly soldiers praising God: Mirari est quod ipsi etiam angeli exsurgent e celo pro latitia,* The Angels leapt out of heaven as it.

it were for joy, to congratulate mankinde with a morning Anthem of praise at the birth of our blessed Saviour: Thus you see that this part which is imposed upon man, is nothing derogatory to his worth, but such as the glorious Angels themselves are employed in.

But perhaps man may think this part, this duty too intricate for him to performe, and therefore will let it alone: lest through unskilfulness he should cause disorder: but to dash this excuse, the Prophet sheweth that the very *Beasts* and *Fowles*, yea every little *Worme* can performe this, which the devill perswades thee is so difficult: the holy Ghost to make man abashed of his untowardnesse in his service, sends him to be schooled by poore abject reasonlesse creatures, *Goe to the Pismire thou fluggard*, saith Solomon: *Consider the Lily of the Field, thou covetous man*, saith our Saviour; *The Swallow and the Crane doe know their appointed times*, *the Oxe knoweth his owner, and the Ass his Masters crib*, but *Israel doth not know, my people doth not consider*. So David here would have us to take view of the beasts, and trees, birds in the aire, yea the very aire it selfe, winde and storme fulfilling his word, and then see whether we can endure our selves to be exceeded in the service of God by these inferiour creatures. Our Saviour tells the Jewes that the *Queen of the South* should rise up in judgement against them: and certainly not onely the *Queen of the South*, but the very winde of the *South*, the reasonlesse and senselesse creatures, shall as it were rise up in judgement against many of us at the last day, because they by the law of nature accomplish the will of God, to his immortall praise: which man, by a stronger and better law of grace will not be brought unto: and so much for the *tune-ablenesse* and *modulation* of this Text with the residue of the Psalme. And now to the duty, *Laudent nomen Domini; Young men and Maidens, Old men and Children, praise yethe Name of the Lord.*

The duty here enjoyned, is a due confession, acknowledgement, and magnifying of the infinite excellencies and perfections inherent in the Deity, and diffusively by reflexe communicated to his creatures here below, but it is not an orall confession,

confession only, for then the proud Pharisee would act this part the best, *Lord I thank thee*: but he had small thanks for his confession. The praise therefore that is here required, must be done, *ore, opere, and corde*, with tongue, heart, and hand. Our Saviour having forbidden swearing in that divine Sermon of his upon the Mount, shews us a Method how to affirme or deny any thing, *Let your communication be yea, yea, nay, nay*: not that we should vocally pronounce *yea*, and *nay* twice over, for affirmation or deniall, for that might seem superfluous: but rather intimating thereby, that both our tongue and heart should concurte in one: *yea* must be pronounced with the tongue, and *yea* with the heart: *nay* with the tongue, and *nay* with the heart also: not *yea* and *nay* (as some use:) a fit phrase, I confess, for hypocrites, whose tongues & hearts dissent. So likewise in praising the name of our God, it must first be pronounced in the heart, as this our Prophet doth often stir up himselfe with a *praise thou the Lord, O my soule*: and then echoed out with our tongue: and not only so, but must likewise bee amplified, and commented upon by our actions. This is intimated in the 8 verse of this Psal. where the Prophet seems to instruct the creatures how to praise God, *Winde and storme fulfilling his word*: It is not enough for the wind to *whistle*, the rain to *rattle*, neither man to flutter out a few empty praises with his mouth: no, to praise God aright must bee by *fulfilling his word*. In the 33 Psalme 2. *Pfallue ei Psalterio decachordo, Sing unto the Lord upon an Instrument of ten strings*. And what is this Instrument of ten strings, but the devout heart of a good Christian well tuned and rightly set to the ten *Commandements*. This is that Psalterie of ten strings which God chiefly delights in: this is that musick which glads the Angels, and moves attention in the Lord himselfe. Thus S *Augustine* alludes upon the place, in his enarrations on the Psalmes, and more fully in that excellent little book of his, *De decem Chordis*. Good works should say unto orall confession, as Ruth did to Naomi *whither thou goest, I will go: thy God shall be my God: the Lord doth to me, and more also, if ought but death part thee and me, Ruth 1.*

10 Where a holy conversation doth not concomitate verbal confession,

S. August. in  
P. A. 146.

confession, that Sacrifice is an abomination to the Lord, *Vt ergo non jocunda Deo fit laus tua? noli bona cantilena tua obstrepere moribus malis.* Wilt thou therefore that thy praise may delight the Eare of God? then let not thy evill deeds with their harsh croaking confound the melody of thy praising tongue. O let Rebecca have bracelets for her hands, aswell as earings, and courteous language, so shall our sacrificed Isaac take pleasure in her beauty: Let us not only heare, and speak, but doe the will of our Lord; for this is truly to praise the Name of the Lord.

And as we must praise God in thought, word, and work, so we must continually persevere, in every word, in every thought, in every work, aiming at the praise and glory of the God of our salvation. An Instrument, if one onely string be out of tune, although all the rest be well set, yet that one keeps such a jarring, and harsh sound, that the lesson plaid thereon will relish as unmusically in a skilfull eare, as if all the strings were out of tune. If thou abstainest from swearing and drunke[n]esse, yet if thou art given to lust, or if from these three, and yet addicted to covetousnesse, it comes all to one reckoning. The words of S. James are plaine, *He that offendeth in one Commandement, is guilty of all.* O look carefully unto thy bofome sinne, observe diligently that one jarring string, never leave scruing and winding, till it be brought into right tune: and if that cannot be effected, Christ bids thee break it, *If thine eye offend thee pluck it out, &c.* God will have a compleat harmonious Consort, a resolution for universall obedience: otherwise no acceptance. You see therefore the praise here spoke of, is no small matter, but such as containes the whole duty of a Christian, with heart, word, and works, setting forth the glory of Almighty God.

But alas! how far short do we come of this? let us but look upon the vocali praise: many will pray in necessity, few will praise in prosperity: while the corne is growing the hedge is well fenced: but when it is reaped and carried into the Barne, then the field lies open for swine and beasts to range in it at their pleasure. When we stand in need of any blessing, we are somewhat carefull to please God, but when we are at

our wished-for journeys end, we let the reins slack. *Themistocles* was wont to tell his ingratefull Countrey-men the *Athenians*, that they used him like a shadow tree, under which, when a storme happened, they would runne and take shelter, but when the storme was over, they would be ready to cut it downe and burne it. When there were any uproars or tumults in the Common-wealth, who but *Themistocles*? all the people would flock to *Themistocles* for succour: but when there was a calme, and all things at peace through his good advice and industry, then who more base? who more contemptible than poore *Themistocles*? I woud to God the same were not too truly to be verified of many ingratefull Christians to our Almighty Protector. It is Gods great mercy that he ever keeps us in want of some blessing or other, or else he were like to have but a very little of our company. We are rightly compared unto a Herd of Hogs, their Keeper in the Tree beats them downe Acorns, they eat them up eagerly, thrusting and striving one with another who shall have the greatest share, but never look up to the Tree from whence their food descends, onely when they see their store spent grunt a little for more.

And notwithstanding there are some that seem to look up toward heaven with a gratefull eye for benefits received, yet they doe it so coldly and frozenly, that it is like the overplus manna to the children of Israel, it offendeth the nostrils of the Almighty: like as when some speciaall potion is boyled in a brasie vessell, although otherwise of soveraigne use, yet the brasie gives it such an unseasoned relish, that it becomes good for nothing. Prayer and praise in a good mans mouth, is as Incense breathing sweetly before the Throne of God: but with others it is brasie-savourred, as I may so speak, and smels too strongly of the Cask, and therefore the Wifeman saith, *Praise is not seemly in the mouth of a sinner*, a place, Eccles. 15. 9. though in the Apocrypha, yet generally alledged by the Ancient Fathers upon this subject. The covetous Husbandman when hee sees a plentifull harvest towards, or the Merchant a good retурne in trading, they will perhaps afford a God be thanked, but with such an earnest squinty'd relation.

to their profit that a man may easily perceive, had not all things happened aright, they would not have given glory unto God; their sacrifice of thanksgiving smells too much of their temporall blessings. And indeed men commonly behave themselves so, as if they were no more bound to give God praise, then he to give them present benefit: but holy Job was of another temper, he did not onely sacrifice for his children, whiles he enjoyed them; but when they were taken from him, together with his wealth and health, he still continues sacrificing, offering up the sweet sacrifice of praise and thanksgiving, *The Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord.* A good man in this should imitate the Bells, they ring as pleasantly at a funerall as at a marriage. *Quando bene tibi est, laudamisericordiam Dei: quando male, veritatem lauda,* saith Saint Augustine. When it goeth well with thee, praise the mercy of God; when ill with thee, praise the justice of God; bee thankfull in all things: not sleightly, as the manner of the world is, but cheerfully, and with a good courage, as our Psalmist elsewhere exhorteth, *Sing unto the Lord a new song, sing praises lustily unto him with a good courage.*

*Psal. 33.35.*

*Vers. 5.*

And here I might enter upon a large field, concerning the manifold causes which should incite us to a devout performance of this duty. The Prophet in the beginning of this Psalme, calling upon the Angels, Sun and Moone to praise the Lord, he adjoyneth a reason enforcing them thereunto, *Let them praise the Name of the Lord, for he commanded, and they were created.* They must praise God, and why? for the benefit of their creation and being: but man hath far greater cause; for besides creation, common to us and them, there is that glorious work of redemption by Jesu Christ: he gave to the Angels themselves onely, when they were not; but he gave to us his owne selfe, when wee were far worse then if we had never been: in the creation he shewed his power: in governing the creatures, his wisdome: but his bounty and love was never so fully expressed, as in sending his onely son, to suffer death for sinfull mans redemption. I have read a story of one Salucus a Gouvernour of Assyria, who made

made a Law, that if any man committed adultery, both his eyes should be pulled out : it chanced shortly after, that his owne son was taken in the fact : his father being an impartiall upright Judge, resolved to proceed according to law : on the other side, naturall affection (ye may well imagine) did mightily struggle in his breft : at last the good old man be-thought himselfe of this meane : he caused one of his owne eyes to be pulled out, and another of his sons; and so both Justice was satisfied, and Mercy abundantly shewed. God commanded man not to transgresse, upon paine of losing both his lives; this, and that to come: but he hearkened not to the voice of the Lord, and what then remained, but univer-sall condemnation of all mankind? There was onely this one meane of mercy, Our blessed Saviour *Jesus Christ* was graciously pleaseid of his unspeakable goodness to suffer one death himselfe, whereby he hath freed us from the second, everlasting death both of body and soule. I should find no end, if I should fall upon peculiar blessings, attending this sinfull Nation of ours, together with the *Crowne* of all, the free and cleare Current of the Gospel of *Christ*. *Plato* was wout to thank the gods for three things: That he was a man, not a beast; a Grecian, not a Barbarian; and lastly, not of the vulgar rout, but that he was a *Philosopher*: But we have far greater cause; for besides that we are created after Gods owne Image, we are Christian men; and not onely so, but freed from error and superstition, wherein millions of poore forraigne Christians are held Captives; and this blest condition waited on with peace and plenty, and many miraculous preservations of *King*, and *Church*, and *State*, far beyond all the Kingdomes of the world beside: deliverances from forraigne enemies, and domestick Traitors, *Ignem & Psal. 66.12.*  
*aquam transiimus, & eduxisti nos in refrigerium.* Which text may most aptly be applyed to this land of ours: wee have gone through fire and water: the Spanish invasion in 88. there was the water: and the gunpowder treason, there was the fire: and that fire and that water would have had no mercy; but God in his infinite mercy hath delivered us and settled us in a wealthy place, even a second *Canaan*. O therefore let all

these move yee, young men and maidens, old men and chil-  
dren to praise the name of the Lord, *Gratiarum actio respicit  
gratiam dantis*, ideo ubi est major gratia dantis, ibi debet esse  
major gratiarum actio recipientis, saith Aquinas. Blessings and  
gratitude are *Relatives*, and so by the rule of proportion,  
where God bestows the greater blessings, the receivers should  
returne the greater praise: the very beasts abhorre ingrati-  
*In his hexam.*

*Canes imparita alimonie servant memoriam, & tu non  
servas salutis accepta?* saith S. Ambrose, A poore Spaniell  
that is fed with a bit and a knock, now and then remembred  
with a crust of bread, how gratefully will he observe his be-  
nefactour? And wilt not thou, O man, remember thy pur-  
chased salvation by Jesus Christ? assure thy selfe thus much,  
as S. Augustine hath it, *Qui laudare non vult in hoc seculo, ob-  
mutescit in futuro*, He that will not found forth the praise of  
God in this life, shall be struck speechlesse in the life to come,  
as hee that had not on a wedding garment. As all waters  
come out of the sea, so all return thither againe: all the good  
wee have, wee receive at Gods hand; O let the rivelets of  
praise and thanksgiving returne to that place from whence  
our benefits doe spring. The water standing still putrifies,  
and becomes corrupted, and where there is not a recourse  
and flowing back, by praise to God, the heart becomes a  
puddle: the more benefits the greater corruption; and there-  
fore this our Prophet professeth of himselfe, hat seven times a  
day hee would have recourse to God by praise, like the river  
*Euripi* flowing seven times a day: Be filled therefore with  
the spirit speaking to your selves in Psalm: and Hymnes, and spi-  
rituall Songs. And here I might speak somewhat of that godly  
provision of singing, which our Church hath ordained for  
the better stirring up our dull affections, and as Aquinas hath  
it, *Quod de votis cantat, attentius considerat quae dicuntur, quia di-  
stinctius moratur super eodem*. This advantage we have by sing-  
ing, that we may more fully consider what we say, because  
we stay longer upon every particular, than in ordinary rea-  
ding. And here I cannot but remember you of a reall ob-  
jection, made by one of the brother-hood in Amsterdam,  
saying (said he) wee may not pray according to a set forme,

*Tempor in Psal.*  
146.

*Ephes. 5. 18.*

*2x2. qu. 91.*

for

for that is a *stinting* and *fettering* (to use their owne exprefſions) of the *Spirit*, why then doe we not ſing Psalms and Hymnes by the *Spirit*? without any preſcript forme: the reaſon ſhall have my allowance: and I veri'y thinke, that many of their extemporary prayers ſound as haſhly in the eares of heaven, as his propounded ſinging would doe in ours. But to leave them in their *confuſion*, and to ſhut up this point, The Apostle ſaith, *Now abideth faith, hope, and love, but the chiefest of these is love*, he gives love the prechementence, and one maine reaſon given by Expositors is, *proper durationem*, it outlaſteth faith and hope, and ſhall accompany us to eternity: when we ſhall enjoy that which wee beleaved and hoped for, then no more need of faith or hope, but love ſhall laſt for ever: In imitation whereof I ſhall ſay, and now abideth these three things likewife, *prayer, patience, and praise*, but the chiefest of theſe is *praise*; and that for the ſame reaſon: here we ſtand in need, and therefore muſt pray; here we are afflieted, and therefore muſt have *patience*; but in heaven there will be no need either of *prayer* or *patience*, all teares muſt then be wiped away, but *praise* ſhall ſtill accompany us: we are but ſet to ſchool as it were here, to learn this one lesson readily, of praizing the Lord againſt we come to heaven, for there it will be our greatest felicity alwaies to be ſinging, as the Saints and Angels now doe, *Glory, and honour, and praise, and power, be ascribed unto the Lamb, and to him that ſitteth upon the Throne for evermore*. And ſo much for the duty in general.

Cot. 13.

And now brethren give me leave to acquaint you with ſome particular obſeruations, by way of application. There is no impartiall Christian rightly informed, but muſt needs grieve to ſee how highly God is *dibhonoured*; and in thoſe very things wherein wee are principally to *praise* and *honour* his great and gloriuous name, and that is in his owne divine *Ordinances*; when as *Coblers* and *Weavers*, and *Feltmongers*, and *Taylors*, and *Borchers*, *Frange leves calamos*, & ſcinde *Thalia libellos*, when ſuch doe take upon them to interpret Gods Word, directly contrary to Gods Word; for, how ſhall they *preach unless they be ſent?* is the Apostles rule: and theſe audacious wretches to goe *impune*, nay, to be countenanced and

and upheld, and pamphlets printed in defence and maintenance of them; a new *Creed* published, as if the Apostles had been deficient, wherein is *Blasphemie*, *Heresie*, *Schisme*, and *damnable Treason*, compiled by one *John Turner*, a poore young Laick; and (to gain the greater credit) he writes himself the prisoner of *Jesus Christ*, committed (as he well deserved) by the *Bishops*: lawfulness for every one to use the gift: the *Protestation* protested, a most viperous, preditorious piece of Knavery: nay, the Pulpits in many places do ring of doctrines of devils. One affirmes that Parents ought not to teach their children the *Lords Prayer*: another, That Popish innovations did first begin when the Apostles ordained *Bishops*. One being in his Pulpit, and perceiving some few well devoted Christians with their hats off, he called to them to be covered, and to leave off that *superstitious complement*. Another went about to defend that barbarous and bloody act of *Felton* upon the Duke of Buckingham, naming him in the Pulpit. One, that it is superstitious and Popish, to bow at that poore and naked name (to use his own words) *Iesus*: & therefore another at the end of his Sermon professed he had purposely omitted to use that name, lest any one should have bin guilty of *Idolatry*, in using reverence to it. Another wil maintain, that there is no more holiness in the *Churche* than in his *Kitchelin*, not in the *Lords table* than in a *Dresser-board*. There is a fellow goes up and down your streets, much made of and well respected, in a gray suit, he hath attempted to preach in divers Churches, setting out his throat with, *Men*, *Fathers*, *Brethren* and *Sisters* (he would have one expression more than the Apostle used) and this is one amongst other his damnable tenents; he saith plainly, That the *Old Testament* is now of no more use than an *Old Almanack* out of date. O fearfull and horrid *blasphemies*! what will become of us, if Ecclesiasticall jurisdiction may not be permitted to curbe these execrable insolencies? *Revivisce paulisper mi Firmiane Lactanti!* O for a *Hierom*, an *Augustin*, a *Chrysostom*, a *Basil*, a *Lactantius*! with what fury would they dart out their thunder-bolts, and with their coruscant beames beat these bats into their accursed holes? The Churches of God daily profaned, the memory of

of the Saints rayed, the monuments of good Christians, and speciall Benefactors to this honourable City, miserably defaced, and with Axes and hammers they breake downe the carued Worke thereof, as our Psalmist complaineth: nay, the *Insignia Regalia* cannot escape that fury. In one Church they have pulled downe the Kings Crowne, because it had a Crosse upon it: I would to God, brethren, that in stead of pulling downe Antiquities, we did all of us indeavour to pull downe the old man, and demolish our owne unsanctified hearts, in stead of the memory of the Saints. The decent *A munimento Repagula*, Enclosures, Railes, or call them what you will, Bars from prophanation, for so I am sure they were, which have stood in many Chu:ches time out of mind, tumultuously stracht away: beloved mistake me not, I conceive, the late order extends only to late alterations, for so it is expressed, *late Innovations*: but I speake of those, which have stood anciently, and they that are so busie in demolishing them, and other Antiquities, without due authoritie, I would wish them seriously to perpend what *Solomon* saith,  
*He that breaketh a hedge, a Serpent shall bite him.* Ye know *Ecccl. 10.8.*  
what I meane by hedge, and I pray God that they may not one day know and feele, what is meant by Serpent. By this meanes, it is a great offence to many humble hearted Christians, to see how the Lords holy Table is prophaned, boyes leaning and sitting upon it. Beloved I beleieve there is none of you all would suffer the like indecency in your ordinary Dining-rommes. I shall tell you a thing which would have made the good Primitive Christians to have trembled themselves out of ioynt, my selfe was a sad spectator of it; not many dayes since comming into Saint Sepulchres Church, a little before the houre of prayer on a week-day, I saw a woman dandling and dancing her child upon the Lords holy Table, when she was gone, I drew near, and saw a great deal of water upon the Table, I verily thinke they were not teares of devotion; it was well it was no worse. O let any indifferent Christian judge, whether it had not been meeter for the Lords Table to have stood rail'd in, as formerly for above forty yeares together, then to be so polluted, Gods house and

holy Utensils prophaned, and his poore Ministers abused; there goeth a *Jesuit*, a *Baals priest*, an *Abbey-lubber*, one of *Canterburies Whelps*, the ordinary language, as we walk the streets. We are become the *Nullificamen populi*, as *Tertullian* complaineth in his time; the ( what should I say ?) the peoples *Nutsbell*, their *nothing*; the Lord of his mercy lay it not to their charge. There is one place I could wish you to look

*2 Chron. 36.* upon, *They mocked the Messengers of God, and despised his Words, and misused his Prophets, untill the Wrath of the Lord arose against his people, till there was no remedy.* They had polluted the house of the Lord, and committed many and great sins, but yet God did forbear, till they came to the *misusing* of his Prophets, and then there was no remedy, there was no healing, so the Originall most properly imports : the sore was *Gangrin'd*, and no hope to preserve a little life, but by *amputation* : misusing in *Words* is not all, they have fallen to *deeds*; divers Ministers have had the *Surplise* torn off their backs, and well they scaped with their skins. The *Brazen Serpent of divine institution*, when it came indeed to be *Idolized*, was pulled down, but who gave order for it? good King

*2 Kin. 18.4.* *Hezekiah.* If we must forbear this Vestment, let us have an *Hezekiah*, our gracious King, with his due *Counsell* to command it ; not a rude *Shrovetuesday-company* ; and then we are well content. The book of Common prayer, wherin and wherewith we are specially to *praise* God in his publike worship, compiled and cleansed from Popery by godly *Martyrs*, and sealed with their dearest bloods, now utterly *contemned* and *vilified*, pamphlets printed against it. One amongst the rest, most notorious, a pretended conference betwixt a *Country Gentleman*, and one *Master Hues*, a Minister (as he is stiled) but sounds more like a *Posthume of How the Cobler*, that late famous preacher of *Saint Nags-head*: what a shame it is for this renowned Kingdome thus to expose themselves to the *subsanation* and scorn both of our dome-stique and forraign Adversaries ? Beloved, give me leave to be a *premonitor*, a *forewarner* to you in this place, and to tell you that these things must needs provoke God to heavy displeasure. I have heard some in scoffing manner stile the godly  
prayers

prayers of our Church by the name of *portage*; but by my consent, they that wil not be content with the *portage* should have none of the *meat*; nothing will downe with them but what is *extempore*, without premeditation; wherin alas silly soules, what do they else, but too too often take Gods holy Name in vaine; as if glorions Lord, and God, and heavenly Father deserved no more reverence, then to be used like *posts* and *blocks*, suddenly to be laid hold on, when they are ready to tumble out of their way by reason of their inconsiderate haste, making the Attributes of the highest keep their tongue in play till their rash invention presse a further passage. You shal read that when the *Temple of Jerusalem* was to be built, all the materialls were made ready before they came to be laid in the house; so that in the rearing of it, there was neither Axe nor Hammer heard: if the like method was obserued in the building of Gods spirituall Temple, then should we not heare such *hacking* and *hammering*, with such confusio[n], as if *Babel* were a building, rather then *Bethel* the house of God; or as if the house were rather a *pulling downe* then a *building up*; for they both frame, and reare it at an instant; and therefore our late gracious Soveraigne King *James* of ever blessed memory, in his *Paraphrase* upo the *Lords prayer* (as he writ many excellent Tracts in Divinity) stiles such unpremeditated prayer and preaching, monstrous births; and how can they be otherwise than monstrous, that are conceived, and brought forth both, all in one hour? Beloved mistake me not, *Prayer*, as it is the most necessary duty of a Christian, so of all other most acceptable to God Almighty, *Oratio fidelis est cali clavis*, the prayer of the faithfull is the key that opens Heaven gate; but then you must not think to wrest it open with a rude *picklocke* of uncouth, undigested, unpremeditated prayer. You know our blessed Lord gives us speciall caution, against *babbling* and *vaine repetitions*; and to use the similitude of that transcendent Authour, I even now alledged, If thou wert to goe before an earthly King, how wouldest thou precogitate, and meditate all the way, what language to use, and how to behave thy selfe in his presence? and are we not to be much more carefull, when we come to

1 King. 6.7.

present our selves before the *King of kings*? There is not any truly instructed Christian care, but would nauseate to heare their usuall extravagant expressions. One, and a crowded one, had this Rhetorique, in his pulpit prayer, *Lord thou hast been good to us one yeare, Lord thou hast been good to us two yeares, Lord thou hast been good to us three yeares, yea Lord thou hast been good to us even this fourescore yeares, but yet Lord thou art Wanting in one thing, &c.* O fearfull blasphemy! Another in the great drought of this last summer, praying for rain, had this expression, *Lord there have been some semblances, and some overtures Lord of rain, the clouds indeed were gathered together, but they were suddenly dispersed Lord, Lord thou knowest that the kennels of the streets yeeld a most unsavory smell, &c.* Now let any indifferent Christian judge, whether (in sted of this ridiculous extemporary extravagancy) it had not been more seemly to have used the set forme for that occasion, in our book of common prayer, *O God heavenly Father, which by thy son Iesus Christ hast promised to all them that seek thy Kingdom and the righteousness thereof, all things necessary for their bodily sustenance: send us, we beseech thee, in this our necessity such moderate rain and showers, that we may, &c.*

*Prayer for  
rain.*

Brethren, I heartily desire a cleare understanding of me in this point, our Church doth not so strictly tie us to the *set forme* in the book of Common prayer, but that we may use prayers of our own meditation, as before Sermon, and after Sermon, the Minister is left to his own liberty: but then we must be careful to guide our words with *discretion*. And men in their private families, and by themselves may, and ought to expresse their severall occasions, as God shall be pleased to move and direct their hearts by his *holy Spirit*: nay, and I doe earnestly exhort you in the tender of your owne soules, to keep a *constant inviolable* course in this duty, at least twice every day, *Morning and Evening* upon your knees: and they that neglect it, I pronounce that they are in a most wretched dangerous estate. But still let not the holy prayers of our Church be despised: your forefathers would have rejoiced greatly if they might but have had the booke of Common

*prayer*

prayer in their own tongue, to have made use of in a corner : and I pray God your children may not desire the like, & want it. Alas! brethren, your City and Suburbs swarne with open contemners of this precious Ordinance of God, *Ordinance of God* I call it, for certainly the composers of it were indued with a large measure of Gods holy spirit. But now, (O unhappy times) *Anabaptists, & Separatists, Burtonists, & Brownists,* utterly reject it: *Infelix lolum et steriles dominantur aenea,* And now I am naming them, I shall acquaint you with a most remarkable passage: *Brown* the father of the *Brownists*, from whom they have their name, was the first of note, that did seperate himself from our reformed *Church of England*: and he went into the fields, and woods, and secret corners, and preached to a number of seduced soules : and the reason that he alledged was, that we had not a Church, a true Church he meant : but marke the event, a good Benefice being offered him, he soon recanted his errour, and he that before would not acknowledge *a Church* amongst us, was very well content to be the Parson of *a Church, A church*, for that is the name of the place, a Village in *Northamptonshire*, where he lived a long time, and dyed but within these seven yeares. Loe here you may see the *antiquity*, together with the *sincerity* of the brotherhood of the separation. But though he recanted, and be dead, yet his *Seet* survives, who continually clamour, not only in their private Conventicles, but publicquely in open *Church*, againt our *Church*, and the government therof, downe with Bishops, downe with *Common prayer*, down with *Organs*, down with the *Golden Idol in Cheape*, and downe with, downe upon your knees in receiving of the great Seale of redemption. As for Bishops, put case some have been faulty, it may be some Judges have been faulty, and some Aldermen have been faulty, and some Parliaments have been faulty, I pray God blesse and guide this. But shall there be no Judges therefore? No Aldermen? No Parliaments? Let the parties peccant be punished according to pre-established lawes: but let their office go free. I conceive that by vertue of one branch in the late Protestantation, we are bound to uphold Episcopacy: we are (as much

as in us lies) to maintain the Right of the Subjects, but the dignity & means of the Bishops are the right of the subject, that is cleare. Whatsoever any one injoyes according to the Laws of the Land, not hitherto repealed, is the right of the subject; but the dignity and meanes of Archibishops and Bishops are according to the Laws of the Land, not hitherto repealed: therefore, but to draw towards a conclusion of this, I cannot better compare our times in England, then to the apparition to *Elias* on Mount *Horeb*: first there was a great winde and tempest, which tare the Rocks, and rent the Mountaines, but God was not in the winde: after that there was an earth-quake, but God was not in the earth-quake: after that there was a fire, but God was not in the fire: but at last there was a small still voice, and God was in that voice. Our Ancestors endured a great storm and tempest, when the differences were betwixt those two potent houses, *York* and *Lancaster*, but God was not in that tempest: afterward there was an earth-quake ye know in whose Kings raigne, and such an earth-quake that shook down al the *Monasteries & Abbies*, and that was a great blessing to this Nation, for which wee are ever bound to magnifie and praise the name of our *God*. But for the *revenews*, that is a matter of another consideratiōn, when as in some places in this Land the *impropriator* goeth away with five or six hundred pounds *per annum*, and the poore *Vicar*, who hath the Cure of souls, scartly 40. pounds. Afterward (with a small intermission) there was a fire, I am sure God was not in that fire, in those *Marian* times, Queen *Maries* raigne, when as many of our Protestant Martyrs like *Elias* himselfe who saw the vision, were carried up to heaven in *Chariots of fire*. After that, in that second *Deborah's* daies, famous Queen *Elizabeth*; and in that second *Solomons* daies, King *Iames* of sweet and blessed memory: and in the raigne of our second *Iosiah*, our present gracious Sovereign, whom God almighty long preserve, we have had the small and still voice of the *Gospel of Christ*, a quiet and peaceable injowment of Gods publick worship, in his holy Ordinances, continued even the full age of a man, till now of late for our sins, the winde hath begun to blow, in the bawling and

and blustering of turbulent unquiet schismatiques, who with the wind of their new doctrine and new discipline, endeavour to disturb, nay utterly to overthrow the sweet harmonious peace, and blessed tranquility both of Church and State. I know right well, there are some will be ready to taxe me for meddling with these things; but tell me I pray you my Masters, what matters, or what men (in point of Gods worship) are out of our reach? I am sure our Commission extends to the highest Cedar, as well as to the abject Hysop upon the wall, and the Prophet calls them *dumb dogs*, which will not warn the people of their errors; we are *canes gregis*, and where we see cause, we must sometimes bark, and bite too: and so I come to give you a view of the *Actors* in this *Chorus* of praise, and they are *Juvenes et virgines*, *senes cum junioribus*, *Yong men and maidens, old men and children, praise ye the Name of the Lord.*

The parties you see who are to performe this duty, are proportionably matched, and sured together, *Yong men and maidens, old men and children, Ut omnes homines comprehedat, tres differentias enumerat, potestatis, sexus, et aetatis: omnes igitur, five principes, five privati, five viri, five femina, five senes, five adolescentes, laudent nomen Domini.* Our Prophet that he might comprehend all sorts of mankind, makes three differences, of power, of sex, and of age: be they *Princes*, or be they *Subjects*, men or women, yong or old, they must all agree in this, to praise the Name of the Lord; in the former verse, *Prince and people*, and here *male and female, yong and old*. And herein is included a double *caveat*, against those two dangerous *Gulphs*, *presumption* and *despaire*, that the yonger first may not, presuming of long life, defer their conversion to the praise of their maker, he calls them in their yong daies to buckle themselves to the service of God. And that the aged may not despaire of the acceptation of their service, he inciteth them also to praise the Lord. For the first, The Prophet in this Psalm calls upon the creatures, the *sun*, the *moone*, the *fire*, the *trees*, to praise the Lord: shall the *sun* reply, I will not doe it now, in the *morning or middle of the day*, but when I am setting I will; the *moone*, not now, I am

Bellar. in Loc.  
& Cajet. &  
Carthusianus.

at Full, but hereafter in my *Waine* or *Eclipse*: the fire when I am a little colder: and the tree, at the fall of my leafe: surely they dare not be so peremptory, and yet thou young man dolt the very same, thou refolvest to serve thy master in old age, when the sunne of thy life is a setting, and in the meane while followest the waies of thine own heart, but *Remember for all this thou must one day come to indgement*: God, who is called, *I am*, cares not for *I will be*, or *I have beene*, but onely for him that is now present. O beware of the deceits of Satan, that thirsteth especially after yong and sweet blood, he that withholds thee now, if thou dost not suddenly rush out of his clutches, will every day tie a cord more about thee, *Qui non est hodie, cras minus*; Trees that doe not bud and blosome in the Spring, their owner can expect no fruit from them in Autumne, and like enough in Winter he will cut them downe and burne them, for *cumbering the ground*. O therefore ye that are yong, while the morning sunne of your life adornes you with its glorious rayer, addresse your selves to the praise of your Maker: an old man that is good, *God*, and good men will love: but a yong man that is holy, *God* will love, and men and Angels will admire. Often ruminante upon the uncertainty of life, though never so yong and lusty. O that yong men and maydens, and all, would consider their fellow-actors, the wormes which David in this Psalme calls upon to praise the Lord, and how do they praise the Lord? I shall tell you one way, by gnawing upon the carkase of many damned soule, that died yonger and lustier then thou art, and perhaps had a firmer resolution to haue lived to *Gods praise*, if time had been granted them, and these wormes will assuredly, how soone thou knowest not, set forth *Gods glory* by executing upon thy body the wages of sinne, corruption. And here I might insist upon divers reasons, to shew, that conversion will be far more difficult hereafter, then at the present time. As first, custome and habite in sinning, according to that of the Philosopher, *Habitus qui multis actionibus acquiritur difficilime amittitur*. 2. The longer we injure our selves in sin the more *God* doth elonginate himself, and withdraw his grace from us. 3. By continuance the power of *Satans Kingdom*,

*Some* is more established and strengthened in our hearts: and fourthly, by delay, the faculties of our minde are daily more and more corrupted. There are many similitudes, which the Fathers, and from them other moderne Writers have used to inculcate into our hearts the great danger of delay. A *Ship* that hath sprung a leake, is more easily stopt or emptied at the first than afterwards. A *house* that falleth to ruine, the longer it runnes on, the more cost and labour will be required in repairing thereof. A man that drives a *Naile* with a Hammer into a piece of timber, the more blowes he gives it, the more hard it is to pluck it out againe; and it may be strucke up so home, that it can never be pulled out, till the timber come to be *burne* in the fire. Wouldst thou not judge him a very unwise man, that having made a burthen of *sticks*, and finding it too heavie for his shoulders, should lay it aside, and goe and cut downe more, and adde unto it? Or, couldst thou deem him lesse than mad, that having a great journey to go, and a great burthen to carry, and having choice of many lusty horses, should let them all passe empty away, and lay all his carriage upon a poore feeble *Jade*, that could scarce beare himselfe? If thou shal say in the morning; thou canst not passe over the foord, when as yet the water is low, how shal thou be able to passe over it at night, when the river swellethe, and the bankes are full? I could spend the whole day in such similitudes and expressions as these, which shew the great danger of delaying repentance, and conversion to the last: but let these suffice, and in the Name of God, deare brethren, as you tender the salvation of your owne soules, make a due application thereof unto your selves, and seriously consider, whether it wil be easier for you to repent and amend now in *youth*, than hereafter in *old age*; now in *health*, or hereafter in *sicknesse*; now when the burden of your sinnes is *lesser*, or when it shall be *greater*: in a word, now whiles grace is neare, or when it shall stand at a further distance. Whiles thou delayest, thy *account* is increased, thy *debt* augmented, thine *enemy* more strong, thy selfe more feeble, and all the difficulties of conversion daily more and more multiplied upon thee. Wherefore young men and maidens, whiles ye

are young, praise the Name of the Lord. And let me desire you in the tender of your owne soules, to carry (at least) this one lesson home with you; *He that repents not to day, hath a day more to repent of, and a day less to repent in.* And so to the second sort of *Actors, Senes cum junioribus, Old men and children* praise ye the Name of the Lord.

That the Aged therefore may not despair of the efficacy and acceptation of their service with God, he excites them to praise him too: Although it be a great danger, as I have shewed, for the younger to deferre, yet it is far more pernicious for the aged: the young man may be out in his first part, and yet recover his credit afterward, but thou that art aged art now at thy last Scene; this is the last time thou art to come upon the Stage: O therefore be carefull to bestirre thy self now. But the craft of Satan so bewitcheth thy hearr, that though never so old, thou still hopest for longer life. No shake so old but may remaine in the hedge one yeaire longer; true, and yet ere Winter be done it may chance be pluck'd up, and cast into the fire. This is the winter of thy life, and after it no spring to be expected, but thy resurrection, which shall be thy eternall salvation or damnation, according to thy behaviour in this last part of thy life. But peradventure thou fearest thy service in this decrepit age will be rejected, Satan and thy owne lusts have beeene served with full dister, and a few abject scraps onely reserved for Gods Table. But who art thou that darest argue against the mercies of God? if thy service were not now acceptable, the holy Ghost would never have required it; he commands nothing but what doth greatly please him in the performance. If now at last thou apply thy selfe to the praise of God, though never so old, thou becomest young againe by thy second birth, no more old in Gods sight, but as a firstling of the flock.

Look about thee, and see who is coupled with thee, children and infants, Old men and children: *Non hic tantum senibus exprobatur infantia, sed requiritur illorum innocentia.* The Prophet would not onely have thee consider, that thy naturall estate is become like to a childs, for sones bis pueri, nec semel fortasse viri, Old men are twice children, and sometimes not once.

once men; but that the Lord requires the like innocency and harmless disposition, as in little sweet Babes. Babes and infants are called upon to praise God, *Balbitientium etiam voces Deo grata*, even the stammering and imperfect language of young infants are acceptable to God. Out of the mouths of babes and sucklings hast thou perfected praise: and therefore our Psalmist ends with them, as the perfection of all. This briefly should instruct parents to instruct their children, and to season their younger yeares in the lessons and grounds of Christianity, as a thing most acceptable to Almighty God: and for the aged. I wish that their life may end as this booke of *Psalmes*: in the beginning and middle thereof you may read sometimes of *prosperity*, sometimes of *adversity*; sometimes of *sinne*, sometimes of *godlinesse*; sometimes of *mercy*, sometimes of *judgement*; variety of doctrine: but in the end he ties himselfe to this one onely thing, of *Praise to God*. So that in the conclusion there is scarce any thing to be read, but *praise*, and *praise*, and *praise the Lord*. O let thy life beare a part in this consort! leave off all other things now, and betake thy selfe wholly to the praise of Almighty God. And so having briefly presented the *Actors* to your view, I shall more briefly (by way of Epilogue) speak somewhat of the object of our praise, the *Name*, which I shall onely name unto you, and so conclude, *Laudent nomen Domini, Praise ye the Name of the Lord*.

By *Name* is understood, *Deus ipse, quicquid de Deo, & in Deo*, God himself, and whatsoever is in God, or said of God, or done by God: but there is one *Name*, above all names, the blessed name *Iesus*, holy, and to be reverenced is his Name, as our Psalmist elsewhere. And the Apostle Saint *Paul*, He hath given him a *Name above all names, that at the name of Iesus every knee should bow* <sup>Philip. 2.</sup> And by the grace of God as long as I have a knee, I shall humbly crave liberty that it may bow at that Name, when it is ministerially pronounced: for if I should not use reverence at that *Name*, I feare I should not receive comfort by that *Name*. Let me borrow a little patience, the glory of my blessed Saviour lyes at stake, and first I

premise, that I doe not in the least censure them that refuse lowly reverence at that Name, till they may be better informed : for I am confident, that there are many thousands, the deare Saints and servants of God, which doe not use it : neither would I have it done in an *histrionicall, mimicall, affected way*, but *gravely, and modestly*, as becommes good Chritians : and which is the main, that it never be done, but with speciell inward *ejaculation up to God* : for if the heart doe not goe along with the body, it is *meere hypocrisie, and most grosse Idolatry*. There is a Sermon *ex professo*, upon that text in the second to the Philippians, preached before our late gracious Soveraigne King James , one right well able, and ready enough to have reproved the Preacher, if he had done amissle : but he was so far from dislike, that he commanded it to be printed : it was delivered by one, who (I am sure) was no Papist, Doctor Andrewes Bishop of Winchester, that *accrionius propugnator Ecclesiae Anglicane, malleus Papistarum*, and in his time the *Atlas*, the *vervex Religionis Reformatae* : one that hath given the greatest gash to the Papists, and one of the chiefest *Bell-weatheres* of our reformed *Flockes*: and I had rather take the judgement, in a point of Divinity, of that *Theodosius* and that *Ambrose*, King *James* and Bishop *Andrewes*, than the opinion of ten thousand beside. The text in the *Philippians*, and so another parallel in the 14. to the *Rom.* 11. is grounded upon that in *Esa. 45.23.* where the Prophet speaking of the *Messiah*, saith, *I have sworne by my selfe, that to him every knee shall bow*. I have sworn by my selfe, and will you have God Almighty *forsworne*? it is the high expression of that learned Prelate : the Fathers generally doe understand the place in the literall sense, of outward bodily worship. For the objection, that there are no knees in heaven, or under the earth : it is most ridiculous, neither are there any *tongues* there in a proper sense : and therefore upon the same ground, we are to make no *orall or verball confession*; the reason is plain, Every *knee* shall bow, every *tongue* shall confess : as the *knee* is to be understood, so the *tongue* is to be understood, that is cleare : well then, if the *knee* be

metaphorically understood, then the tongue is metaphorically understood : for there is the tongue of the heart as well as the knee of the heart : and if so, there needs no confession at all of our bodily tongue, but onely the tongue of our heart, as the knee of our heart, and that were very strange divinity. There is a thing called *redditio debitis*. For as much as God is the God of the body and soule, so will he have homage and reverence both of body and soule : we have tongues, and therefore must use tongues : we have knees, and therefore must use knees : some speciall expression of bodily worship ; for I shall willingly in some kinde admit a *Synecdoche* in those words, but no further : my conscience tells me, that if I expect salvation of my poore body and soule, then both my body and soule must be humbled in Gods service and worship : and for that other frivilous objection, why do we not use outward reverence at the *Sacred Name Jehovah*, or any other of the Attributes, as well as at *Jesus*? I answer, that in using reverence, in, or at that Name, we doe it to all, to God the Father, God the Son, and God the holy Ghost : as when we say, *Our Father*, wee include all the three blessed persons : for, as *Opera Trinitatis ad extra sunt in divisa* ; so our worship is undivided, we worship one God, Trinity in Unity : but in that name we have relation to the principall worke to us sinners, the saving and redemption of our poore soules and bodies by the blood of our blessed Lord : I shall only propound one thing to any impartiall eare ; I am perswaded I am bound to bow, thou art perswaded the contrary : suppose, if it could be supposed, that I am in an error, doe you thinke it will be laid to my charge at the great day, as long as I do it with all my heart, and all my soul too ? I am confident, no : but if the neglect thereof shall then appearre to be an errore, where art thou then ? though I am the meanest of thousands, yet I think I shoulde be able to defend the cause, by *Gods holy word*, *ancient Fathers*, and *practice of Primitive times*, *Dum eruer calebat Christi*, as *Saint Hierome* hath it. And if my reasons should faile, I have a little parcell of Christian blood and life, ready in all humility to offer in sacrifice for

defence thereof. I will stay you no longer, onely conclude with my Text, *Young men and maidens, Old men and children praise yethe Name*, and especially this *Name*: for to us poore sinners it is a *Name above all Names*, the *Name of our Lord Jesus Christ*: To whom with thee, O Father, and the holy Spirit, three persons, but one God, be ascribed all honour, glory, praise, and thanksgiving, from this time forth for evermore. Amen.



## POST-SCRIPT.

Pag. 2.

Bish. Andrens  
fol. 47r.



Mmediately after the preaching of this Sermon, falleth out a Sheet of paper, under the conduct of that Worthy Divine Master Henry Burton, entituled *Iesu-worship confuted*: wherein, amongst others, he hath this passage: *They shew that this their worship is appropriated unto, and terminated in the very name, and Syllables of J E S U S, as Bishop Andrewes blushest not to affirme in his Court Sermon on Pbilip.* 2.10. A most egregious untruth obtruded upon that famous Prelate, è diametro contradictory to what he saith: These are his words. *What? to the two Syllables? or to the sound of them? What needs this? Who speaks of sounds or syllables?* The Text saith, *Doe it to the Name: the Name is not the sound, but the sensa, have minds on him that is named, and doe his Name the honour, and spare not.* The Sermon is extant for every man to peruse. And afterward, *Not one of all the Fathers did ever so interpret that place, Phil.*

2.1C.

2.10. The impudency of which negative, I cannot sufficient-  
ly wonder at ; and amongst his Syllogismes, (such as they  
are) the Iesu-worship confuted Authour hath this expression,  
*And that the Name Iesus is the Name above other names, Pag. 4.*  
*what Divine is so dotish as to imagine it ? so bold as to avow it ?*  
And yet the Apostle in disert words saith, *HEB bath given*  
*him a Name above every Name, &c. Phil. 2.10.* And the  
Holy Ghost himself (by his leave) is so bold to avow  
it, and (by his grace) so shall ever the meanest  
of his poore despised servants,

T. C.

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FINIS.

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